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THE CONVERTED CATHOLIC MAGAZINE

— . . . —
**COUNTERFEIT CHRISTIANITY
COUGHLIN MARCHES ON**

POPE AND MUSSOLINI

RELIGION IN FRANCO SPAIN
(State Department Report)

ROOSEVELT TO PIUS XII
— . . . —

September, 1943

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Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. IV (New Series)

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No. 7

COUNTERFEIT CHRISTIANITY

BECAUSE two things outwardly look alike is no proof that they are identical. For one of the oldest tricks known to man is by false appearance to make a worthless thing look genuine. Often, in fact, the greater the apparent similarity, the greater the real difference beneath the surface. Despite a perfect likeness, counterfeit money hasn't even one cent of real value.

It should not be surprising then to find that men have counterfeited the religion of Jesus Christ to make it serve the evil ends of arbitrary power and oppression. Obviously evil would not be accepted, were it to appear as evil; it is therefore disguised as good. Falsehood would be rejected if it were not made to look like the truth. No one would deal with the devil as such; accordingly he takes on the appearance of his direct opposite—of God himself. To discover those who destroy true Christian teaching, you must look behind the banner of Christ they brazenly flourish. In this way you can expect to find the Antichrist usurping the place of Christ and appearing as the leader of all Christian people. He will naturally give the impression of being entirely *for*, not *against* Christ; for “anti,” the prefix in his name, means ‘taking the place of,’ or ‘usurping’—that is, he appears as the ‘vicar’ of Christ.

Judged by this test the Church of Rome can be seen in its true light. It puts a pope in the place of Christ, and substitutes his dictatorial word for the Word of God. It emphasizes Mary for Jesus, and a dead image on a crucifix for a living, triumphant Savior in the hearts of men. In the words of Cardinal Newman: “It substitutes external ritual for moral obedience, penance for penitence, confession for sorrow, profession for faith, the lips for the heart.” Its ‘Vicar of Christ’ wears a triple crown, flaunts proud titles and surrounds himself with the trappings of the Roman Caesars, dispenses Christian justice by the law code of pagan Rome, rushes to ally himself with oppressors of the people, depends on politics rather than prayer.

“By their fruits,” Christ warned, not by their appearances, shall we know the false and deceitful leaders of men.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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EDITORIAL NOTES AND COMMENTS

ROOSEVELT TO PIUS XII

THERE was unconscious irony in President Roosevelt's message to the Pope on the day the Allied armies invaded Sicily. "Our soldiers have come," he told the Pope, "to rid Italy of Fascism and all its unhappy symbols." This must have been bitter tea for the Roman Pontiff, whose model and predecessor solemnly tied the Vatican to Fascism and publicly styled Mussolini "that man sent by Providence."

Bitter also must have been the thoughts of the Pope on the fate of his financial standing with Mussolini's Fascist regime. For the Vatican by its Lateran Pact with Mussolini in 1929 received one billion lire in Fascist Government bonds and 750,000,000 lire in cash.

President Roosevelt also guaranteed the neutrality of Vatican State. But it is well to remember that the Vatican-Mussolini Treaty has never been officially recognized by the United States, nor guaranteed in international law by any other country but Fascist Italy. The President's further pledge that our soldiers would not wilfully destroy the Pope's churches and property throughout Italy was hardly necessary.

In his reply to Mr. Roosevelt, the Pope was reported, in a dispatch of the Associated Press from Berne of July 17, to have snubbed the President, reminding him that the Vatican has always retained "normal diplomatic relations" with Fascist Italy.

EX-PRIESTS REJOICE

NO GROUP of men will rejoice more than ex-Catholic priests at the fall of Fascism and the wiping out of its Concordat with the Vatican. When the Pope and Mussolini got together in 1929 to make this deal they inserted a special clause that outlawed priests who, for any reason, resign from the priesthood. It is contained in Article V of the Concordat and is a return to medievalism with a vengeance. Here is the wording of this inhuman agreement solemnly signed by Pope and dictator:

"In any case apostate priests or those incurring censure cannot be employed in a teaching post or any office or employment in which they have immediate contact with the public."

Thus the ex-priest, by the Pope's agreement with Fascism, was denied the right to "life, liberty and the pursuit of happiness," simply because he chose to exercise his God-given freedom of conscience. Note especially that he was barred from all "contact with the public." This meant that he could not even preach the Gospel to the people.

THE CHIANG KAI-SHEKS

CAPTAIN Chiang Wei-kuo, second son of Generalissimo Chiang Kai-shek by his first wife, was baptized last June 17 in Chungking by Bishop Wu Chen, Methodist Bishop of West China. After the ceremony father and son spent the day in prayer and meditation.

Both the Generalissimo and Madame Chiang Kai-shek are also Methodists, and have edified the Christian world by their public testimonies of the value of their Protestant faith.



WHILE FASCISM CRUMBLLED

NEVER was there greater reason for a people to throw off the yoke of oppression than there was for the Italian people this summer. Want, hunger and misery stalked in the wake of crumbling Fascism.

In these historic circumstances Pope Pius XII put himself again at the service of Fascism. To an audience of 25,000 workers, one of the largest assembled in Vatican history, transported at Fascist expense from all parts of Italy, the Pope on June 13 denounced the very thought of revolting against Mussolini's regime. He cautioned against slowdowns or sabotage that would hinder the Axis war effort.

His words were a ringing exhortation to continue to "work and persevere in it with discipline and calm"; to shun "agitators, who are bereft of all moral sense" and false prophets who "would have us believe that salvation must come from revolution;" to remain obedient "even unto death."

This speech made clearer than ever the stand of the Catholic church: revolution by Mussolini or Franco for the establishment of Fascism is approved and abetted; revolution to overthrow Fascism is denounced as a crime against God and man.

BIBLE AND ANTI-SEMITISM

FROM an official source we have learned that the exact number of copies of the "Daily Reading" version of the revised Catholic New Testament printed or ordered printed at Government expense for distribution to the Armed Forces was 1,577,900. More than one million had been distributed beyond recall before our protest was made against the obnoxious anti-Semitic and anti-Labor footnotes which had been arbitrarily added to the text. It was promised, however, that these would be omitted in future printings.

Gerald K. Smith, who apes Father Coughlin in arousing anti-Semitism among Protestants, wilfully distorted the true story of these footnotes in the May issue of his paper, *The Cross and the Flag*. He deliberately made it appear to his Protestant readers that the Jews want to change the actual text of the Catholic Bible. This falsehood was repeated in Winrod's *Defender*. Protestants, too, must beware of their false prophets and rabble-rousers who use the Bible as a covering for their deceitful propaganda.



GENERAL GIRAUD'S PRAISE OF NAZISM

AT OTTAWA, Canada, on July 16 last, General Giraud gave an interview to newspaper reporters, during the course of which he said: "*Not all is bad in the National Socialist system. Some of its accomplishments have been magnificent.*" This was reported by P. J. Philip in a special dispatch to the *New York Times* of July 17, 1943. During his stay in New York General Giraud refused to interview the press.

To those who have read our article on General Giraud in the June issue of *THE CONVERTED CATHOLIC MAGAZINE*, these latest words of his in praise of Nazism should cause no surprise. For there it is recorded that, after he 'escaped' from his German prison camp at Koenigstein in 1942, he wrote to Marshal Pétain lauding "*the physical and moral health*" of Nazi Germany which he hoped France would imitate.



COUGHLIN MARCHES ON

FASCISTS indicted in Washington on sedition charges complain of the welching of Father Coughlin. In an open letter to the *N. Y. Post* last March they complained through their spokesman, Edward James Smythe, as follows:

"As a defendant in what is now called the 'Morale Case' before the courts in Washington, D. C., the thing that puzzles me, as well as many of my 32 co-defendants, is why Father Charles E. Coughlin is not in jail, for he certainly was the recognized leader in this whole movement . . . I am making a public demand that Father Charles E. Coughlin come forward and declare himself, one way or the other . . . If we are guilty of any crime, so is Father Coughlin."

What Smythe and his fellow Fascists do not realize is that Coughlin's movement was not a personal undertaking but a camouflaged movement of the Roman Catholic church. It was to prevent disclosure of the Catholic church's involvement in the Coughlin movement that the hierarchy used political pressure to force Attorney General Biddle to drop all proceedings against Coughlin. Because of this truckling to the Catholic hierarchy, the Department of Justice has tied its own hands, for it is now afraid to take any vigorous action against American fascists for fear its

mishandling of the Coughlin case will be brought to light. It now plays around with small-fry fascists like Smythe, Dillon and Griffin, while G.L.K. Smith and other powerful rabble-rousers go on unimpeded because they are strong enough to demand the immunity that has been granted Coughlin.

Jesuit strategists of Catholic fascism, for whom Father Coughlin was a 'front man,' seem to think it best to keep him in the background until the war is over so that he can then emerge with the added prestige of a martyr to capitalize on post-war confusion and campaign for isolation. If, however, *Sinarquismo*, Spanish-Catholic fascism, continues to prosper in California and our Southwest states, the strategy might be altered to allow Father Coughlin to broadcast through a Mexico radio station, as *X-Ray*, Court Asher's fascist weekly, predicted in its issue of April 10. But this appears unlikely.

By correspondence, personal contacts and leadership, as well as by kindred fascist publications, Coughlin maintains his lines of communication.

The latest issue of *The Catholic International* is at hand. This Catholic-fascist publication asks "whether we owe to the Christ-rejecting Social Gopellers now in Washington the allegiance of our minds and consciences." On page 50 it paraphrases part of Goebbels' address to the Nuremberg Nazi Congress of Sept. 13, 1935. According to *PM* of April 25, Michael Williams, prominent Catholic layman, admits that David Gordon, editor of *The Catholic International*, is "a front for Coughlin." Father Edward F. Brophy of Brooklyn, self-avowed spiritual leader of the *Christian Front*, contributed to this latest issue.

Father Arthur W. Terminiello, a Southern leader of Catholic fascism, publishes a 'monthly paper in Troy,

Alabama, called *Rural Justice*, which says that it "is taking the place of *Social Justice*." It carries the usual Catholic attacks on our British allies, including a front-page story about the RAF, purporting to show that "Hitler has no monopoly on murder and wickedness."

In Massachusetts, Francis T. Moran, Christian Front leader and fellow Catholic John J. Murphy, publisher of *Save America Now*, and State Treasurer Francis X. Hurley, Coughlinite leader, conducted noisy opposition on April 14 to a mild anti-isolation resolution that had been introduced in the State Senate.

In Cincinnati, *The Catholic Telegraph-Register*, official diocesan paper of Archbishop McNicholas, in its issue of March 12 prints a strong anti-Jewish editorial which says in part:

"Any propaganda on the part of Jews against what some rabbis and Jewish writers wrongly consider anti-Semitic passages [in the Catholic New Testament] will rebound against the Jews with the most serious consequences."

A Coughlinite bulletin, published by the "Mothers of Sons Forum" of Cincinnati, quotes with approval the Catholic "editorial edict" mentioned above. It upbraids a local newspaper, the *Times-Star*, for printing an editorial on the Nazi persecution of the Jews and, at the same time, failing to take note of "the twenty million Christians slaughtered without compunction by Russian Communists, most of whom were Jews, from 1917 to 1935."

Other articles in this "Bulletin" attempt to spread fear and distrust of Russia. It also attacks the Lend-Lease policy and pictures Americans as its victims, who get the worst of all the commodities and armament we produce. As proof of the crudity of its attacks on Jews, we quote from it the following verse:

" 'Twas in the Hall of Mirrors that the crowd met in parley,
To celebrate St. Patrick's Day, and greet their friend Jim Farley.
The genial Jim smiled at them all, and said it made him glad
To see an occasional German boy next to an Irish lad.
When all at once he scowled so hard it made the gathering meek,
For Farley yelled: 'Who asked that guy — the one with the hooked beak?'
Jim's face grew red, his anger rose, his voice grew louder and louder.
'Who threw the overalls in Mrs. Murphy's chowder?'"

Roman Catholic priests like Curran, Coughlin, Brophy and Terminiello and thousands of others of less prominence are permitted to preach Fascism by word and pen with the church's tacit blessing. They are even permitted to devote themselves exclusively to this crusade. But let a priest preach even once against Fascist tendencies in the church and he is struck down on the spot by severe canonical penalties. Take the case of Father John M. Crann, pastor of St. Charles church near Youngstown, Ohio. According to the *Cleveland Press* of August 11, 1942, he was suspended from his pastorate and forbidden to preach any more because he criticized in his sermon the editors of the local *Catholic Universe Bulletin*, charging them as having Fascist tendencies. Archbishop Joseph Schrembs of Cleveland justified his censuring and banning of Father Crann on the grounds that "it is for the good of religion."

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POPE AND MUSSOLINI

By J. J. MURPHY

THREE YEARS AGO, Fascism seemed triumphant and the Vatican rejoiced. France had fallen, Protestant England had its back against the wall, 'decadent' democracy seemed doomed and all of Europe lay at the feet of the Nazi-Fascist dictators. Contrary even to our expectations, the Papacy's pact with Fascism began to seem the wisest stroke of policy for the Catholic church since the Reformation. But now all that is changed. Fascism has crumbled, and the Pope, ruefully surveying the ruins of bombed Rome, bemoans the policy that tied his church to Mussolini's regime.

It is timely, therefore, to recall the facts connected with that fatal tie-up between the Pope and Mussolini, in the following article:



AFTER the First World War not one, but two autocratic dictators seized the reins of power in Italy, Benito Mussolini in the State, Achille Ratti as Pope Pius XI in the Church. They had a common end: the destruction of the liberal idea of the 19th century and the restoration of authoritarian rule in State and Church. The German Catholic historian Karl Boka¹ succinctly summarizes Pope Pius XI's part in this dual plan as follows:

"At this decisive moment the Pope seized the reins and took into his hands the unified control of all fields of endeavor in which his predecessors had distinguished themselves. This was the beginning of *Catholic Action* of far-reaching importance, of the entrance of the church into the fight, into the battle for moral and religious renovation, and for the reform of social institutions. And this intervention had for its end the destruction of the liberal spirit of the 19th century.

Achille Ratti, better known as Pope Pius XI, from his youth was stern, strong-willed, ambitious and self-assured. William Teeling, a devout Irish Catholic who knew him personally, described his face as "rather hard and extremely practical." He characterized him even more strikingly when he said

that "the present Pope Pius XI, as many an Italian who ought to know can tell you, is far more of a Mussolini and an autocratic dictator than is Mussolini himself."²

Msgr. Ratti, early reflected the strong Jesuit influence of his seminary days by particularly devoting himself to the study of the counter-Reformation. What the counter-Reformation still stands for has been tersely put as follows: "It sees decay and error and pestilence in everything that has been gained since the Protestant Reformation and the French Revolution, including the Declaration of the Rights of Man, the Bill of Rights, equal suffrage, the non-sectarian school—in fact, all democratic institutions."³

As Pope Pius XI, Achille Ratti modernized the counter-Reformation by centralizing all the power of the worldwide church in his own hands. Then, with the help of the Jesuits, he entered into deals with the Fascist leaders for

² *The Pope in Politics* by Wm. Teeling, an Irish journalist, nephew of a papal Privy Chamberlain, p. 28.

³ *Days of Our Years* by Pierre van Paassen, p. 539. All the quotations in this article from van Paassen are from this book, unless otherwise noted.

¹ *Staat und Parteien*, p. 75.

DUAL DICTATORS



IL DUCE MUSSOLINI

Pope Pius XI, in a speech on Feb. 29, 1929, said Mussolini was . . . "a gift of Providence, a man free from the prejudices of the politicians of the liberal school."

POPE PIUS XI

" . . . far more of a Mussolini and an autocratic dictator than Mussolini himself."

the destruction of democratic liberalism and the restoration of medieval authoritarianism. *Catholic Action*, a Catholic international political army on the style of the Russian Comintern, and *Quadragesimo Anno*, an economic and labor charter for Catholic Fascist states, were the tools he forged to implement the plan.

EARLY DIPLOMATIC EXPERIENCE

The first political assignment of Msgr. Ratti was to Poland to win back that country to the Roman Catholic church. By personal aggressiveness and close cooperation with wealthy Polish landowners he succeeded in getting Poland to accept a Constitution that differed little from that of 1791; it assured, among other things, a virtual monopoly for Catholicism and returned

to the church its vast property holdings. He was tremendously impressed by his success. *It opened his eyes to the fact that by close cooperation with powerful reactionaries the Catholic church could re-establish itself as a power throughout Europe.*

While in Warsaw Msgr. Ratti had witnessed Bolshevik armies sweep on to the very gates of the city. He was struck with a realization that the one force that threatened all dreams of Catholic domination was Communism. He conceived for it a hatred equal to his passion to restore the church to its medieval power. At the same time he saw in this new-born hatred a priceless opportunity to rally all Europe around the Roman church as the champion of "law and order," and a saving bulwark against Bolshevism. As the years went

on his hatred of Communism became a veritable obsession.

COOPERATION WITH MUSSOLINI

On his return to Italy in 1921 where he was made archbishop of Milan, Cardinal Ratti immediately began working on his plan for Catholic Restoration by winning his beloved Italy back to the Catholic faith. This task appeared to him especially urgent, since socialism was becoming extremely active in Milan in organizing workers against the exploitation of a few rich industrialists. He hated socialism almost as much as Communism, considering them the twin offspring of Liberalism, the basic enemy of the church. He worked strenuously against socialism in Milan and played into the industrialists' hands by forbidding strikes.

Meanwhile, Benito Mussolini, backed by recent bribes from the industrialists, was busy using his former socialist reputation to organize Fascism in northern Italy, with headquarters in Milan. Cardinal Ratti had unexcelled opportunities for studying Mussolini and Fascism at first hand. He was aware of the strong anti-Clerical sentiment of many individual Fascists, but as Teeling remarked (p. 75): "Cardinal Ratti did not himself feel that agreement was impossible, nor probably did Signor Mussolini, but the ordinary man in the street felt that if both sides adhered to the doctrines they preached in public, there would never be a compromise."

But beneath the surface there were deeper convictions which they shared in common. Van Paassen puts it this way in his book, *That Day Alone*, p. 460:

"Upon his appointment to the archbishopric of Milan, which was the center of the Fascist movement, Archbishop Ratti made the acquaintance of the leader of that movement, Signor Mussolini, and recognized in him the incorporation not only of anti-Bolsevik but of anti-democratic sentiments as well. . . . Musso-

lini's offer to recognize the Church as an ally in the fight was not turned down. When, at the inauguration of the movement to the Unknown Soldier in Milan cathedral, Mussolini asked if he could bring his blackshirts into the *Duomo*, Archbishop Ratti not only acceded to the request but saw to it that this band of notorious assassins occupied the seats of honor."

POPE AND DUCE GET TOGETHER

Shortly afterwards, Cardinal Ratti was elected Pope. The Jesuits, sensing that the time was ripe for the climaxing of their counter-Reformation, decided that Cardinal Ratti, their pupil and protégé, was their man. Teeling confirms Ratti's foreknowledge of his election to the Papacy when he says (p. 76): "From several of his statements I cannot help but feel that he himself thought it highly probable."

It is equally probable that Ratti and Mussolini reached an agreement before the former went to Rome for his election. This explains Pius' shattering of a 60-year-old precedent, a few minutes after his election, when he went out on the balcony of St. Peter's to give his blessing "to the City and the World" as a gesture of conciliation to Italy. It likewise explains Mussolini's delay in marching on Rome until Pius XI was well settled in office.

In 1922 Pius XI was crowned pope by Jesuit Cardinal Billot with a tiara that cost 1,500,000 lire. When a few months later Il Duce made his celebrated March on Rome, Pius XI felt greatly relieved. A period of anxious waiting had finally ended. We are informed by van Paassen (p. 187) that: "Monsignor Gerlach told me in a confidential mood the night following the Duce's arrival in Rome that the Holy Father slept in peace for the first time in many months."

Teeling remarked (p. 114) that Pius XI was "convinced that Mussolini was

the only man at that time in Europe with a sufficiently active policy to be able to fight the Bolshevism that he dreaded so much . . ." This conviction of Pius never changed. Cardinal Gasparri, speaking as Pius' personal representative at the Eucharistic Congress in Sulmona, Italy, shortly before the election of Hitler, said:

"The Fascist Government of Italy is the only exception to the political anarchy of governments, parliaments and schools the world over."⁴

Mussolini, for his part, was confident from the beginning of the church's support and solicitude for his success. In return, previous to his march on Rome, he issued a special decree safeguarding church property. A few months after his establishment in Rome he had his marriage blessed by a priest and his children baptized. He set up a crucifix in every school room as a symbol of Roman Catholicism. To use van Paassen's words (p. 188), "he was kissing the relics of dead saints like any other Sicilian peasant and was currently referred to in the sermons of the Roman clergy as a man of God."

From the beginning Mussolini expressed in action the enthusiasm for Catholicism that he later put into words: "I wish to see religion everywhere in the country. Let us teach the children their catechism."⁵

Il Duce was, as Teeling says (p. 120), "certain that the Catholic Church is there to help him in his work." This increased his zeal to get rid of anti-Clericalism and Freemasonry. The *Catholic Tablet* of London in 1923 grew eloquent over his benevolence to the church; in the words of the Bishop of Lombardy, he had brought about "the Catholic Awakening."

⁴ Reported in the *London Daily Herald*, Sept. 15, 1932.

⁵ Reported in the *Manchester Guardian*, June 19, 1931.

In the early days of Fascism there were still outbreaks of anti-Clericalism—some from members of the Fascisti. Pius XI protested as a matter of course. Teeling remarked (p. 115): "Mussolini replied that he must be given time to control the enthusiasm of all his supporters. He never even once showed any feeling that he sympathized with them. He made many overtures to the Church . . ."

The main source of discord between Fascism and the church, during the early days of Mussolini's government, was the political power of the Catholic *Popular Party*, led by the liberal-minded priest, Don Luigi Sturzo. The Fascists "realized that the only party too powerful for them in Italy was the *Popular Party*, which was essentially Catholic."⁶ Pius XI did not like the *Popular Party*, the more so since it had endorsed individual liberty at its last convention. In fact, he had no regard for democracy or the political parties on which it is founded, as he showed by ignoring all mention of them in his encyclical *Quadragesimo Anno*, the charter of the ideal Catholic state. However, he restrained his impetuosity, knowing that his power over the *Popular Party* was his best bargaining point in a planned-on deal with Mussolini. Though he could have prevented Fascism from becoming a dictatorship by backing the *Populari*, he had no intention of doing so. It was not long before he agreed with Mussolini to dissolve the *Popular Party* in order to stabilize Fascism. Don Sturzo was forced to hand in his resignation to Pius on June 9, 1923, and to go into exile.

THE LATERAN ACCORD

The Lateran Treaty and Concordat with Mussolini consummated the union between the Vatican and Fascism. The Roman Question could have been settled

⁶ Teeling, Wm., *op. cit.*, p. 104.

decades before, if the Vatican had been willing to do business with a democracy—but it wasn't. Speaking of the days preceding Fascism, Teeling (p. 113) says: "Since Italy was a democracy, the situation appeared helpless."

The Vatican gained practically nothing by the Lateran Accord that it had not been offered by Italy's parliamentary regime and its Laws of Guarantees of May 13, 1871. These laws granted the Roman Pontiff extra-territoriality, personal inviolability, royal privileges, a diplomatic court, a personal army, a Vatican City government and 3,225,000 lire a year. But the Vatican refused to relinquish its territorial claims to the Papal States and quibbled over a theoretical sovereignty. It refused to do business on Cavour's democratic ideal of "a free Church in a free State," declared the king and his successors excommunicated, and made the Pope "the prisoner of the Vatican"—until democracy was liquidated and Fascism well established under Dictator Mussolini. Then the Pope gave up all territorial claims—save to the 100 acres of the Vatican proper—and accepted practically the same conditions as mentioned above, plus a theoretical sovereignty. This "sovereignty" could give the Vatican no real independence; it was a juridical figment that left the Vatican as much as ever at the mercy of the State within whose borders it occupied a strategic corner. What is more, this theoretical sovereignty was guaranteed by no nation, except Fascist Italy.

The Lateran Concordat was a triumph for Fascism. It gave it papal endorsement and partnership with the church. Pius XI would have made the Lateran agreement much sooner, but it was to his advantage to wait. He held out until the anti-Clericals were liquidated and Fascism firmly established. The interim he used to jockey for points of vantage. By 1926 the time seemed

ripe. "The initiative for a reconciliation had its origin in the Vatican. Signor Marone, State Councillor, was questioned by a Vatican monsignor as to the possibility of opening a discussion for the solution of the Roman question. But a little later Mussolini was informed of the request of the Holy See that the negotiation should appear to come from the Italian Government."⁷

Negotiations for the partnership with Fascism could not go fast enough to please the Vatican. All bars were down—it was ready to meet all reasonable demands without the slightest delay. Seldom has Rome acted with such alacrity. Senator Morello in his book *Il Conflitto dopo la Conciliazione* (p. 62) said of Cardinal Gasparri, papal Secretary of State: "The man is over-anxious; he is in a hurry. He wants to arrive as soon as possible."

By the Concordat with Mussolini the Catholic church became the National Church of Italy with countless special privileges of State protection for the clergy, religious orders, Catholic education in all schools and other church policies. In return, no Italian bishop politically unacceptable to Mussolini was appointed. All bishops took this oath to the Fascist State:

"I swear and promise neither to join in any agreement nor to be present at any meeting which may injure the Italian State and public order, and that I will not permit my clergy to do so. Taking heed for the good and interest of the Italian State, I will seek to avoid any harm that may threaten it."⁸

In 1931 the natural rivalry of Church and State for supreme mastery broke into an open quarrel between Pius XI and Mussolini. Pius issued an encyclical letter, *Non abbiamo bisogno*, character-

⁷ *Le Traité de Latran* by Christian Mouchet, Paris, 1931.

⁸ *The Relation of Church and State in Modern Italy* by Emmanuele Santi, p. 22.

ized by well-known Italian bombast. It attacked theoretical Fascism. After much fanfare Pius XI directly reversed himself a few months later by entering a closer understanding than before with the Duce, conceding him practically everything he asked for. This was their last love quarrel. As van Paassen puts it (p. 463): "after 1931 little more was heard of friction between the two, a circumstance that would tend to show that there has since been a progressive Vaticanization of Italy as well as a Fascistization of the Vatican."

A PERFECT PARTNERSHIP

By Enclosure IV of the Lateran Treaty Pius XI took 1,000,000,000 lire's worth of Fascist Government stock, with an agreement that he would not sell it for a specified number of years, plus 750 million lire in cash. This sealed his subjection to Mussolini. Even Irish Catholic Teeling admitted plaintively:

"Before writing this book, I tried to take the view that a Pope would not be influenced in his political activities by his geographical position in Rome, but I cannot think so now."

"The Vatican has thrown in its lot to a very considerable extent with Mussolini, as every well-informed person in Europe knows."⁹

No one could express more graphically or with better insight the mutual dependence of Fascism and the Vatican than the recently deceased Cardinal Hinsley of London, when he said that "*. . . if Fascism goes under, nothing can save the country from chaos. God's cause goes under with it.*"¹⁰

Pius XI in a letter to Cardinal Gasparri of May 30, 1929, stated that the Catholic church in Catholic countries does not allow full liberty of religious discussion because it might "trick unenlightened minds and become a cloak for harmful propaganda." The Catho-

lic church is also opposed to mission work of non-Catholic religions within a Catholic country. Mussolini by the Lateran Concordat bound himself to apply this Catholic doctrine of religious intolerance. This he accomplished by rewriting the Criminal Code in 1930 in such a way that it openly undertook to protect Roman Catholicism but to discriminate against all other religions. Article No. 402 of this code punished with imprisonment whoever vilifies "the religion of the State." But no provision was made to punish the vilifiers of Luther or Calvin, Protestantism or Judaism. Another law provided punishment for those who blaspheme against the "symbols or persons held in veneration by the religion of the State," but not for blasphemers of any other religion.

Signor Farinacci, General Secretary of the Fascist Party, said of Mussolini in 1926, the year negotiations for the settlement of the Roman Question started: "He cherishes the ambition of an amicable compromise with the Pope on the Roman Question in return for the moral support of the Vatican for his own foreign and internal policies in general and his Imperialistic program in particular."

Mussolini's first major attempt to extend his empire was by the rape of Ethiopia. Pius XI's cooperation lived up to expectations. He worked principally through his friend Premier Laval of France, whom he had made a Papal Count. Laval gave the Duce a free hand for this conquest, prevented the effective application of sanctions by refusing Great Britain use of French harbors and finally attempted to salvage the Italian undertaking when it was on the brink of disaster by proposing to give Italy half of Ethiopia. The Pope also got all the Latin American representatives in the League of Nations to vote against sanctions for Italy.

⁹ *Op. cit.*, pp. 7 and 129.

¹⁰ *The Catholic Times* of London, Oct. 18, 1935.

Osservatore Romano of August 22, 1935, reported that, on the very day the League of Nations met to consider the Fascist attack on helpless Ethiopia, 57 bishops and 19 archbishops of Italy sent to Mussolini a joint telegram which read as follows:

"Catholic Italy thanked Jesus Christ for the renewed greatness of the coun-

try made stronger by Mussolini's policy."

On October 28, 1935, Cardinal Schuster of Milan, a personal friend and direct appointee of Pius XI, said:

"The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda."

NOW --- AND THEN



"I still remember the effect I produced on a small group of galla tribesmen . . . I dropped an aerial torpedo right in the center of them, and the group opened up like a flowering rose. It was most entertaining."

So wrote Vittorio Mussolini, son of the Fascist Dictator, describing his part in the pope-blessed conquest of Ethiopia. Cardinal-Archbishop Schuster of Milan and other bishops of Italy had proclaimed the rape of Ethiopia as a "holy war, a crusade."

Pius XI in the face of world-wide denunciation of the sadistic conquest of Ethiopia refused to say a word against it. On the contrary, he made one of his deliberately ambiguous statements that was interpreted throughout Italy to mean that it was unthinkable to consider the Ethiopian War a war of conquest. The day the Fascist troops entered Addis Ababa he hailed the successful end of the war as an accomplishment that "will initiate a true European and world-wide peace."¹¹ He had the great bells of St. Peter's rung to celebrate the victory and later congratulated the Queen of Italy as "Empress of Ethiopia," by sending her the famous "Golden Rose" to commemorate the event. When His Holiness Mathias, head of the Coptic Church, was arrested, shipped to Italy and imprisoned in Venice, Pius XI, 'Vicar of Christ,' did not even pretend to notice it.

The Vatican assistance in the plunder of Ethiopia was outdone by world-wide cooperation with Mussolini and Hitler in the overthrow of the Spanish Republic, the dress rehearsal of World War II. The plot has been well summarized by van Paassen (p. 462):

"The Vatican and the Catholic hierarchy took the side of Franco, Hitler and Mussolini against the Spanish democratic regime, invoking the pretext that Madrid was Bolshevistic and stood under the direct influence, if not under the control of Moscow. The argument was false and was denounced as such by many prominent Catholic intellectuals both in Spain and abroad, but it served the dual purpose of strengthening the cause of Fascism in the world and of masking the Roman Church's persistent opposition to democracy, scientific progress and the modern spirit in general."

The Vatican has kept faith with Mussolini up to the last minute. In June, 1940, when Mussolini stabbed prostrate France in the back, the Archbishop of Gorizia issued a Pastoral Letter declaring that Italy was being brought into the war for "the welfare of the Italian people." On June 13, 1943, while the overthrow of Mussolini grew closer the present Pope Pius XII addressed 25,000 workers from all over Italy, brought to Rome by Mussolini, pleading with them not to revolt but to continue to work devotedly. But his greatest aid to the Axis cause has been his pretended neutrality. To him apply the words that the brilliant ex-priest Alfred Loisy of the "College de France" applied to Benedict XV in the First World War:

"No one has any right to be neutral in moral questions; and whoever pretends to be neutral in matters where justice is concerned fails to be impartial. As a matter of fact, whoever in such questions pretends to be indifferent is in reality siding with him who is in the wrong and against him who is right."

With the passing of Mussolini, the Vatican will remain faithful to the rich reactionaries who put him in power and will exert itself to prevent the restoration of democracy in Italy. But, if in spite of its efforts, democracy is restored, it will command its democratic vassal, Don Sturzo, to return to Italy to re-establish the *Popular Party* it so mercilessly dissolved when Fascism was victorious.

Much-bombed Malta has petitioned for a new constitution to make it a fully self-governing partner in the British Commonwealth of Nations. Malta had self-government from 1921 to 1936 when it was reduced to a mere Crown Colony. This was necessary because Vatican and Italian Fascist interference made it impossible to hold orderly elections.

¹¹ *New Times and Ethiopia News*, Oct. 31, 1936.

OFFICIAL STATE DEPARTMENT REPORT ON RELIGIOUS INTOLERANCE IN FRANCO SPAIN

DENIAL of religious freedom to Protestants in Franco Spain has rightly alarmed all of us. Nearer home, in Latin American countries, the same spirit of religious intolerance demands the exclusion of Protestant missionaries and a cornering of a whole continent for the monopoly of religion by the Roman Catholic church.

Following is an official communication (to one of our readers) from the "Assistant Chief, Division of European Affairs" in our State Department. It summarizes a report from the American Embassy in Madrid on the position of Protestantism in Franco Spain. It is extremely frank for a communication from the diplomatic State Department, and more than confirms private reports of eye-witnesses as to the seriousness of the situation confronting Protestants in the matter of religious freedom in countries where the Roman Catholic church is in control.

Here is the letter, word for word as received from our State Department:

DEPARTMENT OF STATE Washington

In reply refer to
Eu

November 9, 1942

My dear Mr. ———:

I am directed by Mr. Welles to acknowledge the receipt of your letter of October 26, 1942 concerning religious freedom.

With regard to the position of the Protestant Church in Spain, I have summarized in the following paragraphs the substance of a report recently received from the American Embassy in Madrid:

I. THE LEGAL BASIS OF CHRISTIAN CHURCHES IN SPAIN.

1. The basic directives of the present Spanish Government concerning ecclesiastical matters are contained in its law of February 2, 1939, and in its accord of June 6, 1941, with the Holy See.

The law of February 2, 1939, annulled the Republic's law of June 2, 1933, on "religious confessions and congregations" and other Republican regulations pertaining to the secularization of ecclesiastical organizations, expropriation of church property, and freedom of worship. Further, it declared in its preamble that, of all the dispositions of a lay character made by the Republic, none was perhaps so violent as the law now annulled, which, it was asserted, proceeded from the absolutely false premise of the existence of a plurality of religious confessions in Spain, whereas it is notorious that the Catholic religion is, and has been for centuries, the only one in Spain.

The accord of June 6, 1941, with the Holy See reaffirmed four articles of the Concordat of 1851, as follows:

(1) The Roman Catholic and Apostolic religion, to the exclusion of any other, continues to be the sole religion of the Spanish nation and is always to be maintained "with all the rights and privileges which it should have in accordance with God's law and the prescriptions of the sacred canons";

ADDRESS OFFICIAL COMMUNICATIONS TO
THE SECRETARY OF STATE
WASHINGTON, D. C.



DEPARTMENT OF STATE
WASHINGTON

In reply refer to
Eu

November 9 1942

My dear Mr.

I am directed by Mr. Welles to acknowledge the receipt of your letter of October 26, 1942 concerning religious freedom.

Facsimile of opening paragraph of official State Department letter

(2) Instruction in all schools shall conform in all respects to the doctrines of the Catholic religion and for that purpose bishops and other diocesan prelates shall not be impeded in any way in the exercise of their functions with respect to supervision over the purity of faith and usages and the religious education of youth even in public schools;

(3) No obstacles shall be placed in the way of these prelates and other holy ministers in the exercise of their functions—on the contrary all authorities shall be charged with showing and causing others to show them the respect and consideration due them according to divine precepts, and the government shall also grant valid protection and support to bishops whenever they request it, especially when they combat "the iniquity of men who attempt to pervert the souls of the faithful and to corrupt customs" or whenever it is necessary to prevent the publication, introduction, or circulation of evil or harmful books;

(4) In all other matters relative to the rights and exercise of ecclesiastical authority and to the ministry of holy orders, the bishops and clergy depending upon them shall enjoy full liberty according to the sacred canons.

2. While the foregoing law and accord undoubtedly give the Catholic Church a favored, if not exclusive, legal status in Spain, a police order of September 19, 1940, decrees that "through a generous tolerance of religious opinions of foreigners who reside in our country in so far as they are not opposed to Christian morality or infringe upon police and health regulations," the continuation is permitted of "chapels in which rites and ceremonies of certain churches dissident from the Catholic religion are celebrated."

Moreover, the freedom of religious worship for Protestants of foreign nationality is guaranteed by certain treaties in force between the Spanish and other Governments. For example, Article 4 of the Treaty of Friendship and General Relations, concluded between Spain and the United States on July 3, 1902, secures the right of Americans freely to exercise their several religious professions in Spain. And so far as the Embassy is aware, this right has always, and still is fully respected, so that, if congregations of Spaniards are not involved, American citizens are not molested in non-Catholic worship.

Besides, it seems usual to accord to foreigners, other than Americans, permission to hold Protestant services. Thus, the Church of England is authorized to function for the British community, and the Evangelical Lutheran Church for the German com-

munity. Recently, too, the Swiss community at Barcelona has been authorized to hold Protestant services in a Spanish Evangelical church there provided that Spaniards are not admitted.

3. There is this discrimination against chapels for foreigners in Spain, that, according to the same police order of September 19, 1940, already cited, "they must withdraw from the walls, entrances, doors and other visible places any lettering, emblem, flag, or other sign which might lead to confusion of the said chapels with churches of the Roman Catholic religion."

But curiously enough, this order has been applied not only to Protestant chapels for foreigners in Spain but also to the Roman Catholic chapel for the British and American community in Madrid. Hence it would appear to be directed less against Protestant churches than against "foreign" churches.

4. Protestant Churches for Spaniards (in contra-distinction to foreigners) have no legal status and enjoy no state guarantees.

4. Protestant Churches for Spaniards (in contra-distinction to foreigners) have no legal status and enjoy no state guarantees.

II. PRESENT STATUS OF SPANISH PROTESTANT CHURCHES AND NATURE OF DISCRIMINATION AGAINST THEIR ACTIVITIES.

1. The number of Spanish Protestants has never been large. The mass of the nation is overwhelmingly Roman Catholic, and Protestantism in Spain is a relatively recent movement propagated and sustained mainly by foreign missionaries.

According to a survey made by the World Dominion Press of London soon after the establishment of the Spanish Republic in 1931, there were then 166 local Protestant churches in the whole of Spain, most of them very small, ministered to by 142 Spanish pastors or evangelists and 123 foreign missionaries (men and women). These churches consisted of five different groups: (1) the "Iglesia Evangélica Española," a federation of churches of Presbyterian, Congregationalist, Methodist, and Lutheran types, comprising thirty churches with about 7,000 communicants; (2) the "Iglesia Española Reformada"—Anglican or Episcopalian—comprising ten churches; (3) Baptist churches and others connected with the English Gospel Mission, numbering thirty; (4) the Plymouth Brethren, with fifty churches; and (5) some forty-six miscellaneous churches and "house groups." Chief financial support for all the Protestant groups came from abroad—England, the United States, Germany, Switzerland, Holland, Canada.

III. THE CURB ON ACTIVITIES OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

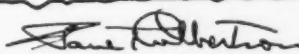
1. According to a report submitted to the American Embassy in August, 1942, this Society was given written permission, by the General Secretary of the Censorship of the Spanish Government, on November 20, 1939, to circulate its editions of the Protestant version of the Bible freely in Spain, and further written permission, on November 25, 1939, to print in Spain a quantity of such Bibles and New Testaments. Then, early in August, 1940, the Under Secretary for Press and Propaganda issued an order stopping the circulation of the Society's Protestant Bibles and Testaments and confiscating the stocks on hand.

2. Acting on the latter order, police agents seized the bound stocks kept at the Madrid depot of the Society, consisting of some 100,000 pieces with an estimated value of 20,000 pesetas. Simultaneously the Director General of Police ordered his agents all over Spain to seize copies of the Society's Bibles wherever they might be found. This order was carried out in some places but not in others.

3. On August 10, 1940, the Society addressed a formal petition to the Under Secretary for Press and Propaganda asking for reconsideration and withdrawal of his order. After repeating the petition, the Society was informed that the order had emanated directly from the then Minister of the Interior and could not be canceled. Subsequent direct appeals proved unsuccessful.

4. The Society reports that it is still carrying on some work in Spain and distributing sheet stocks which have not been seized by the police. It reports also that, "hoping for the best," it has not appealed for British diplomatic assistance or pressed for any financial indemnity.

Sincerely yours,



Paul T. Culbertson
Assistant Chief, Division of
European Affairs

IDOL ROBBED

AFTER his wife left him and his dress business collapsed seven years ago, Joseph Quattrone, devotee of The Little Flower, spent three nights sleeping in New York subways and without food. Then he made a vow to build a magnificent shrine to his patron saint. He devoted all his spare time and money to it and finished it last July 10. Everything was hand-wrought, of onyx and bronze. Concealed electric lights set 25,000 rhinestones ablaze, and a phonograph hidden in the base played sacred tunes. Behind a glass, bronzed-lined door in the center stood the statue of The Little Flower, flanked by other statues of angels, St. Anthony and St. Dominic. A crucifix surmounted the heavily gold-leafed dome.

As he was bringing it to a near-by church for public veneration a thief in the dimout ran off with the glittering dome and golden crucifix.

Graven images of this kind for religious worship are forbidden by the first commandment, but are permitted and encouraged by the Roman Catholic

church. By losing their images, credulous Catholic people might find Christ.



For five years Joseph Quattrone worked on this elaborate shrine, but as he was taking it to a nearby church, a thief escaped with the gold-leafed dome and crucifix.

On the Lookout

By J. J. MURPHY

CATHOLIC THEATRICALS

LEGION OF DECENCY and the National Organization for Decent Literature are Catholic pressure groups that aim to Catholicize the stage and literature of America. This is done under the cloak of moral censorship. A recent build-up for these *Catholic Action* groups was given in a broadcast of June 6 by the "Catholic Forum of the Air" of Wilmington, Delaware. The speaker decried the portrayal of illicit love, saying that "stories of misconduct are utterly reprehensible and awaken the immoral sense of the reader."

Catholic church organizations, knowing that this kind of moral indignation is for propaganda purposes only, never think of applying its principles to themselves. Take, for instance, the *Blackfriars' Guild* of New York City, the best known Catholic theatrical organization in the country, operated by priests on West 57th Street. Early this year it produced *Song of Sorrow* which, according to the Guild's own program "had for its milieu much of the seaminess and sordidness of life." On May 30, it opened its latest production entitled *Musical Moment*. Burton Rascoe, talented dramatic critic of the *N. Y. World-Telegram*, caustically condemned this drama as a "shoddy piece of Don Juanism," adding that the *Blackfriars' Guild* "seemed so anxious to display its broadmindedness in sexual relations that it overlooked the patent fact that the play is utter trash." This eminent critic went on to say of this Catholic play:

"Mr. Anghoff, the playwright, as if just to make this sort of thing more ridiculous, has his lady-killer 'slay' a married woman with two children on first sight, in plain view of two other girls who are eating their hearts out for him, simply by first slapping her on the backside and later looking soulfully into her eyes and telling her that she has 'fine' hands and a 'fine' forehead."

This Catholic play about the amours of a Casanova with two sporty married

women was as cheap dramatically as it was morally. In the *New Yorker*, Willcott Gibbs, dramatic critic, says of the hero of this play: "He was one of the most relentless bores in the history of the theatre." Mr. Gibbs got up and left after the first act.

* * *

PRIEST SPIES IN BRAZIL

THE UNITED PRESS reported from Salvador, Brazil, on June 28 last, that German Franciscan monks of St. Anthony's Monastery were on trial for espionage before the War National Security Court. They were believed responsible for the sinking of several Brazilian vessels by enemy submarines, the report said.

* * *

CLERICAL PRESSURE IN NEW YORK

CIVIL SERVICE in New York City suffered a set-back when Catholic members of the Board of Education refused to appoint as Adult Education Director the one man who passed the examinations for the job. The reason given was that the applicant in question, Mark Starr, had been a liberal 'protagonist of Labor.' Mayor LaGuardia publicly denounced Mr. Buck, head of the Board of Education, who sided with the Catholic members in rejecting Mr. Starr. But, under Clerical pressure, the Mayor reversed his stand within two weeks and publicly approved the reappointment of Mr. Buck.

More recently the Mayor, egged on by Catholic reactionaries, dropped from the Board of Education Mrs. Lindlof—its most outstanding liberal member of several years standing. At a testimonial meeting in honor of Mrs. Lindlof, held by the Council Against Intolerance in America, Mayor LaGuardia and Catholic church political interference were sharply rebuked. The *N. Y. Times* of May 1 quoted one of the criticisms as follows:

"Does our Mayor think the favor of the Clericals will endear him to the Italian people when he arrives as their self-nominated Garibaldi? . . . The Clericals should remember that despite claimed increases the Catholics in the United States number only 22,000,000 and if they endeavor to control political affairs too closely there will be a tremendous and dangerous reaction."

THE FATE OF ROME

JUDGE HERBERT A. O'BRIEN of New York, ardent Roman Catholic and Coughlinite, is notorious for his hatred of England and his support of the 'Christian' Front. Before passage of the Lend-Lease bill he testified before a Congressional committee that its passage would cause "civil war" in the United States and that "its streets would run with blood." His reaction to the recent bombing of two suburbs of Rome was reflected in his letter to the Brooklyn *Tablet*:

"To bomb Rome constitutes an outrage on Humanity itself . . . a foul and dreadful desecration of the Cross of Christ, the relics of his Crucifixion, of the Christian Martyrs, the shrines, and even the bodies of the Saints.

Shall we Catholics of America remain silent . . . ? The communists, atheists and pagans . . . will exult if Rome with its churches, tombs, altars, monuments, relics becomes a huge conflagration and the sacred bones of its Martyrs consumed and lost forever. Let every Catholic individual, priest, professional man and woman, society, organization, layman, businessman, write to his Congressman expressing indignation and demanding that no bombing or other military plan threaten the eternal city of Rome."

* * *

THE ARMY IN JESUIT COLLEGES

JESUIT colleges are being widely used by the U. S. Army in the training and schooling of its officers; so, too, are many other Catholic colleges that do not belong to the Jesuits. Among the Jesuit institutions being used in part by the Army the following have come to our attention: Fordham University; Marquette University; Loyola University; Creighton University; Georgetown University; St. Louis University; University of Santa Clara; University of Detroit.

* * *

LUTHERAN CLERGY IN GERMANY

PERSECUTION of Lutheran pastors in Germany was revealed in a recent document smuggled out of Germany and released by the Jewish Labor Committee. Of this largest Protestant sect in Germany, 9,000 ordained pastors were drafted and sent to the Russian front, where nearly half of them have already been killed, according to the report.

CARRYING ON FOR COUGHLIN

FATHER CURRAN, Brooklyn pastor of 'Christian Front' fame, is busy as usual sowing the seeds of Catholic fascism. Most of his speeches are given behind closed doors, as was, for instance, a recent weekend series of talks to a Catholic youth group in a New York Convent of the Cenacle. Occasionally his fondness for rabble-rousing gets the better of his prudence and he sounds forth in public. Recently he spoke in Brooklyn at a large gathering presided over by Richard Read, editor of *The Catholic News*, official organ of the New York archdiocese. Curran made his usual grandstand entrance after the audience had been tuned up. He was "'surrounded by an escort" of six husky young men", presumably 'gorillas' of the 'Christian Front' variety. He was accompanied by Lieut. George McDermott, USN. His topic on the program was listed as "Sanctity of the Home." The newspaper PM of May 17 describes the occasions as follows, under the heading "Britain and Russia Smeared by Curran in Rally Speech:"

"Edward Lodge Curran of Brooklyn, Eastern satellite of the now-silenced Charles E. Coughlin of Royal Oak, Michigan, delivered a blistering diatribe against two of America's allies at an 'I-Am-an-American' rally last night, sneering at Russia and seeming to call for resumption of our wars with England.

"Using the shadow of George Washington as a device for mouthing his own brand of isolationism and America Firstism, the Brooklyn friend of the Christian Front, seemed angry that we're not fighting them instead of Germany and Japan."

It is a mistake to say, as PM does, that Father Coughlin is silenced. Today, as always, he is very active with full church approval. He is working underground, preparing to come into the open after the war, posing a martyr waylaid by a Jewish-Communist plot.

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US. WE CAN SUPPLY THEM TO
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SIONS. ADD A LITTLE EXTRA FOR
POSTAGE TO CANADA AND FOR-
EIGN COUNTRIES.

TWO CATHOLIC 'LIBERALS'

I. MSGR. JOHN A. RYAN

FOR YEARS, newspaper propaganda built up Msgr. John A. Ryan as one of the very few Catholic leaders in America who might be relied upon to counteract the disastrous reactionary policies of Jesuit Catholicism. Hopes were high that he was a spokesman for Catholics in efforts to sustain the principles of liberalism and democracy in social matters. These hopes have now been shattered.

No mention was ever made of the fact that Msgr. Ryan's social teaching was opposed in the beginning by his ecclesiastical superiors. In the early part of the century, before the Jesuits boarded the Labor bandwagon (without abandoning their Big Business friends), he was roundly denounced in inner Catholic circles as a socialist. Later on, with the coming of the depression and the New Deal, the Jesuits seized the occasion to push Ryan into the foreground as the standard-bearer of Catholic 'liberalism.' Since then several of his ace pupils, such as Fathers McGowan and Haas, have jockeyed their way into high places in Labor circles and government agencies. At the last national convention of the CIO three priests graced the speakers' platform.

Msgr. Ryan personally is sincerely pro-Labor. He was never, however, a real liberal. No one who subscribes to the *Syllabus* of Pius IX and other reactionary papal doctrines could be. As a priest Msgr. Ryan's first concern is to obey orders and work to safeguard Catholic church interests. He has differed from other Catholic strategists only in so far as he used different tactics in the pursuit of their common objectives.

Weak and faint-hearted as it is, the 'liberalism' of Msgr. Ryan is still suspect to the Jesuit policy-makers of the Catholic hierarchy. Lest his broad ideas infect or confuse the Catholic masses and estrange them from the authoritarian principles of the church, they decided that he write an article for their reactionary publication *America*. He did so in the May 8 issue of this year, smearing liberals as anti-religious plotters. He entitled this attack "Thunder on the Left."



MSGR. JOHN A. RYAN

This humiliation of Ryan left his Jesuit masters still unsatisfied. They decided to needle him a little more. In smooth and piercing language Jesuit Father Smothers writing in the June 12 issue of *America* called for further "clarification" from Msgr. Ryan as from one "whose utterances we have the right to command in this hour of

peculiar crisis." He diplomatically demanded a retraction of Msgr. Ryan's concession in the above-mentioned *America* article that the "high clergy" of Europe may well be considered "reactionary."

Every well-informed person knows how the high Catholic clergy, that is, the bishops, sponsored and backed fascism in Spain, Portugal, Slovakia, Croatia and Vichy France. But 'liberal' Msgr. Ryan, under Jesuit prodding, not only ignores these facts but even disowns his own previous statements. By pre-arrangement his recantation was printed beneath the 'request' of Father Smothers in *America* of last June 12.

In this formal written retraction Msgr. Ryan declared:

"By the 'high clergy,' I decidedly did not mean the Catholic Bishops of Europe Indeed, I was not thinking of any living clergyman, either high or low."

He then added: "*In speaking of the 'high clergy,' what I had in mind was rather certain historical types.*" He later refers to the "high clergy" he mentioned originally as a "hypothetical group."

As if the above self-humiliating apologies were not enough, Msgr. Ryan voiced a few additional opinions that presumably were meant to prove to the Jesuits that he has not forsaken the manna of the church for the flesh-pots of liberalism. He expressed belief that in France "the underground movement is dominated by Communists, near-Communists and anti-clericals," and for this reason said that he hoped that "the State Department and the President will continue to favor Giraud."

Msgr. Ryan is the Catholic hierarchy's kingpin in the Roosevelt ranks, counter-balanced by Coughlin, Farley and Joe Kennedy among Roosevelt's enemies. That we know. But what we can't understand is how intelligent people go on counting him as a true liberal

or progressive, and as one who "has the flaming spirit of the true American democrat." to use the characterization of him made by the late George P. West in the March 1 issue of the *New Republic*.

We took it upon ourselves to bring some of these facts about Msgr. Ryan to the attention of the *New Republic* readers, and that magazine published the following letter of Dr. Lehmann in its issue of April 5, 1943:

SIR: An objective investigation of "The Catholic Issue," as suggested by George P. West in his brave article in The *New Republic* of March 1, would flatly contradict his own statement of Msgr. John A. Ryan, that "he has the flaming spirit of the true American democrat."

Every new edition of Msgr. Ryan's book, "The State and the Church," written and edited for the Department of Social Action of the National Catholic Welfare Conference and with the *imprimatur* of Cardinal Hayes and his board of censors, repeats the declaration (p. 38):

"But constitutions can be changed, and non-Catholic sects may decline to such a point that political proscription of them may become feasible and expedient. What protection would they then have against a Catholic state? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations. . . ."

And how could anyone with "the flaming spirit of the true American democrat" praise the unspeakable *Brooklyn Tablet*? PM of May 7, 1941, devoted a full page to the reproduction of a letter sent by Msgr. Ryan to a Catholic layman and his wife, in which *The Tablet* came in for a bit of criticism. But on May 27, PM printed Msgr. Ryan's apology to *The Tablet*, in which he said: "I regard *The Tablet* as one of our most useful Catholic newspapers."

New York City

LEO H. LEHMANN

In fact, Msgr. Ryan himself in his reply to Mr. West's article later substantiated all this. It appeared in the *New Republic* of April 12. He refused

the praise given to him by Mr. West for his attitude toward the Loyalists in Spain. "I have to disclaim," he said, "the well-meant interpretation which the article puts upon my own attitude." He said he had always preferred Franco to the Loyalists, and added: "I still hold that Franco was the lesser of two evils."

II. PROF. FRANCIS E. McMAHON

ANOTHER Catholic spokesman who gave hope that the Catholic church is not as bad as it is painted is a young lay professor at Notre Dame University, Francis E. McMahon. His defense of the Loyalists in Spain and opposition to the Coughlinites led to the belief that the Catholic church in America might some day redeem itself and honestly fight with the forces of freedom and democracy. But in his case, as in that of Msgr. John A. Ryan, this hope also has been shattered.

In a letter to *The New Republic* in its issue of June 7, 1943, McMahon complained like the Brooklyn *Tablet* against all liberals, in the tone used by arrogant minority groups with a persecution complex. He asked:

"What do you liberals want of us?"

"What *will* satisfy you? Do you want us to abandon our faith?"

"This land is ours, as much as yours . . . You liberals have a serious problem on your hands. Have the courage and intelligence to face it. Tell us in clear simple terms what you are after."

The editors of the *New Republic* gave him his answer straight from the shoulder. They pointed out that the fact that many thousands of Catholics are fighting and dying on behalf of the United States has nothing to do with the political aims of the Catholic church as a world-wide organization; that hundreds of thousands of Catholics are fighting and dying also on behalf of Italian Fascism and German Nazism,

just as thousands of them fought and died for Franco's Fascism in Spain. They reminded this Catholic professor that his church, by supporting Franco and Mussolini and by carrying on a sort of disarmed truce with Hitler, has been acting "not as a religious body, but as an economic and political corporate entity" that has huge possessions and an enormous spiritual and emotional stake in all Nazi-fascist countries.

They drove home a vital point to this so-called liberal American Catholic by reminding him that all decent Catholics should do something to stop their church's policy of trying "*to enact Catholic doctrine into federal, state and municipal law.*" On the subject of Catholic censorship, the editors of the *New Republic* are to be congratulated for the following frank statements:

"It seems to us unsound and unhealthy that all motion pictures should be subject to Catholic censorship. It seems as unsound and unhealthy that the post-office censorship, which exists in fact though not in name, should be dictated by Catholics."

"We ask the Catholics to reconsider their present policy of trying to destroy instantly by economic pressure, through withdrawal of advertising or cancellation of subscriptions, every newspaper, magazine or radio station which tries to discuss, even in the most moderate and friendly terms, the social and political policies of the Catholic Church."

Their estimate of the low journalistic level of the Catholic press is as follows:

"It is not far from the truth to say that about 90 per cent of the Catholic press seems to be at the level of about the worst 10 per cent of the Church."

It is well to remember that this worst "10 per cent of the Catholic church" is not composed only of the Coughlinite fanatics. The most fascist-minded group in the Catholic church is the hierarchy. It is because they rule

the church and determine its policy that the Coughlinites have full rein and the Catholic press spews fascism. Since the Catholic church is an authoritarian institution, its press necessarily reflects the ideas and policies of the men at the top.

CHRIST'S MISSION NOTES

DEATH OF REV. A. BONGARZONE

WITH mingled feelings of sorrow and joy we have to report the passing of our colleague and former priest, Rev. Andrew Bongarzzone, on last June 21 at the age of 73. For nearly 40 years after his conversion he was a successful pastor of the Evangelical Lutheran church in Newark, N. J.



The Late REV. ANDREW BONGARZONE
Former Priest

Born in Italy, in 1870, Mr. Bongarzzone entered the Roman Catholic seminary at Nicastio at the age of 12 and was ordained a priest in 1894. After eleven years as a priest in Italy he came to the United States in 1905, and in July of that year resigned the priest-

hood and entered the ministry of the Lutheran church. His great work was the establishment from small beginnings of St. John's Lutheran church in Englewood. He translated *Luther's Small Catechism* into Italian, and about 100 hymns which are much in use in services of worship in Italian Lutheran churches. He also translated the Liturgical Order of Services. Another of his works was the translation of a life of Martin Luther, now in its third edition.

Of his marriage, in 1917, to Miss Constance Cairus one son was born, who is now a Lieutenant in the U. S. Army.

It was gratifying to note that New York Metropolitan newspapers had the courage to publish the details of the life and labors of our departed colleague, mentioning that he was a converted Roman Catholic priest, that he had labored diligently in the interests of true Christianity and his adopted country, and left a son to fight and risk his life in the defense of the liberties of both. To that son and sorrowing wife whom he has left behind, we extend our condolences at his loss. We rejoice at the same time in having had as a colleague of ours at Christ's Mission such a devoted Christian worker and friend.

MARYLAND, falsely boosted by Catholic propagandists as the first State to establish religious liberty, denied the right to Jews to vote until the year 1851. This fact is recorded in Gustave Myers' recent work, *History of Bigotry in the United States*.

ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE PASSING SHOW

P. J. WHELAN

▲ **TOTAL CHURCH MEMBERSHIP** for this country in 1942 was 67,327,719. This is an increase of 2,826,125 over the preceding year. Roman Catholic membership, including children, claims to be 22,945,247; it has 18,976 local churches. The Southern Baptists have many more churches than the Catholics and the Methodists more than twice as many. Eastern Orthodox Catholics, separate from Rome, number 1,158,635.

▲ **THE UNITED STATES GOVERNMENT**, through the Federal Works Agency, is paying \$230,000 of the expenses of the new Catholic hospital in the Los Angeles diocese at 501 South Buena Vista Street, Burbank. It is in the process of being completed at the present time. It is called St. Joseph Hospital.

▲ **THE 114th Anniversary Day** parades of the Brooklyn Sunday School Union took place on June 11. More than 100,000 adults joined 85,000 children in the celebration. "Victory With Christ" was its theme.

▲ **RT. REV. MSGR. Wm. R. Arnold** is a Brigadier General in the United States Army. All chaplains, Catholic, Protestant and Jewish, are under his command.

▲ **CATHOLIC Governor Dempsey** of New Mexico speaking in May on an "I Am an American" program took occasion to spread suspicion and distrust of Russia.

▲ **IN the active Canadian army 20.76 per cent of the personnel are Roman Catholics.** But Catholics now constitute almost 50% of the population of the Dominion of Canada. The above figure was given in a report to the House of Commons on May 27.

▲ **SEVERAL Catholic religious orders and communities are fighting in Orphans Court, in Philadelphia, for \$10,000 left to an unspecified "Catholic institution,"** by Mrs. Mary Rowland's will. The rest of her \$41,486 estate was left to Msgr. Whitaker and various specified Catholic institutions.

▲ **WILLIAM FLYNN, 28-year-old ex-convict** was recently sentenced to prison for thirty years to life for murdering an elderly patron in a bar in New York City. The N. Y. Times of June 17 reported that three Catholic priests wrote to the judge pleading in Flynn's behalf.

▲ **THE SUPREME COURT of the State of Washington** refused to reconsider a Catholic petition for re-opening the case of the school transportation law that had been recently condemned as unconstitutional. It also declared that the language of this petition on many of its pages was "improper, opprobrious and contemptuous." It ordered the petition "stricken and expunged from the record" and all copies of it destroyed.

▲ **INDIVIDUAL Catholic priests, prominent in social work, are often friendly with Leftist organizations.** This has resulted in the imprisonment or execution of one or another in Occupied Europe. Such a one was Abbé Paul Firket of Belgium who was put to death in October 1942.

▲ **METHODIST Church membership** increased by 250,000 during 1942. This rate of increase is three times what it was before Pearl Harbor. In this country it has 42,206 churches. Its property is valued at \$727,128,979. Last year's contributions exceeded those of the preceding year by \$4,000,000. The Roman Catholic Church, by contrast, refuses to declare its income or property values.

▲ **THE UNITED PRESBYTERIAN of May 31** reported that twenty-five Swedish Protestant missionaries have returned to their work in liberated Ethiopia. Along with all other Protestant missionaries they were expelled from there, when the Roman Catholic church moved in on the heels of Mussolini's fascist troops.

▲ **THIS past Spring a strike** was called in several Quebec newsprint plants. Its purpose was to force Price Brothers & Co. to break their contract with the A. F. of L. Brotherhood of Paper Makers and recognize in their stead a Roman Catholic union, called the National Catholic Syndicate.

▲ **M. ANDRE PHILIP, right-hand man of General Charles de Gaulle, is the only Protestant in the newly-formed French Committee of National Liberation.**

▲ **VATICAN** radio station began regular Monday broadcasts in Russian, specially directed to the people of the Soviet Union, on April 10, 1943. Names of Russian prisoners in Axis countries are broadcast as an inducement to listeners in the Soviet Union.

▲ **PROMINENT** Rumanian fascists would be willing to subject the Rumanian Orthodox Church to Rome for the sake of Vatican political protection at the post-war peace conference.

▲ **TWENTY** Jesuit priests live in Alaska. The Vicar Apostolic (bishop) of Alaska is a Jesuit, Most Rev. Joseph Crimont. His co-adjutor is also a Jesuit.

▲ **ROMAN CATHOLIC APPEASERS** in the State Department have delayed for months the drafting of Austrian pretender, Archduke Otto. As an alien resident of military age he should have been drafted months ago, for he is unmarried.

▲ **FOR** publicity purposes, Catholic University in Washington, D. C., has made a nun instructor in areonautics.

▲ **HENRY THUNDER**, organist at the large Chambers-Wylie Presbyterian Church in Philadelphia, is a Roman Catholic. His brother is organist at the West Walnut Presbyterian Church in the same city.

▲ **ACCORDING** to *Fortune* magazine of June 1940, "the Filipino grumbles about the 3,000,000 or more acres of land still held by the Catholic Church" in the Philippines.

▲ **THE CATHOLIC CHURCH** operates 360 schools for the training of nurses, in this country.

▲ **"FREE WORLD,"** edited by outstanding authorities from all the United Nations, angered the Catholic church in its June, 1943, issue, because of its outspoken reference to "clerical-fascism" and "the Catholic higher clergy" as "a most insidious and dangerous influence" on the U. S. State Department's foreign policy. Of particular interest was the following frank statement in this regard:

"Each one of us now, and not in 1914, ought frankly to tell President Roosevelt that we have trusted him for many years and that we should like to go on trusting him for many years, but that he cannot sit on both the Vatican stool and the liberal stool."

▲ **DR. EDWARD A. STRECKER**, new president of the American Psychiatric Association, is a Roman Catholic.

▲ **PRIME MINISTER** De Valera of Eire recently called the English language a "badge of conquest," and in a speech at Waterford expressed the hope of returning Ireland to its original language.

▲ **NOT** to make prominent the fact that they are the spokesmen of the Catholic church, Jesuit priests frequently make a practice of speaking and writing under a signature with a simple "Rev.," omitting after their name the "S.J." that designates their order.

▲ **CAPUCHIN** Father Matthew Niedhammer, born in New York City, was consecrated bishop in St. Patrick's Cathedral on June 29. He will be sent to the Latin American country of Nicaragua, where the Catholic church is still so unorganized that it needs foreign clergy and a foreign bishop. For propaganda purposes and in computing the number of Catholics in the world all Nicaraguans are counted as 'Catholics.'

▲ **JOSEPH S. FAY** and James Bove, two of the most powerful leaders in the American Federation of Labor, are being held on the charge of extorting \$703,000. Both of them are Roman Catholics.

▲ **MEMBERS** of the Capuchin order, a branch of the Franciscans, must wear some kind of a beard. Other Catholic priests are forbidden to wear a beard or even a moustache.

▲ **THE HERALD TRIBUNE** of June 20 reported that the Jesuit University of Fordham has introduced a new course to train students for administrative posts in Axis-dominated countries after they are liberated and occupied by the Allied armies. It is expected that these positions will continue for several years after the war, and will be of important political influence.

▲ **PAULIST** Father James Gillis, syndicated columnist of the Catholic press, asks: "If in desperation Hitler uses poison gas, not on the battlefield alone but on residential sections of thickly populated cities, shall we in retaliation, do the same?" His answer is, No. To this he adds: "Any other decision would logically lead us to horrible conclusions."

About Books

FALANGE—THE SECRET AXIS ARMY IN THE AMERICAS by Allan Chase. Putnam, \$3.

IN ORDER to understand how much harm Franco has done to the United Nations' cause, you should read Allan Chase's amazing revelations in his book *Falange* (\$3), published July 12. Unless the book is suppressed or some means found by Franco's friends to hold down its circulation, it should rouse the American people to demand measures, even at this late date, to stop the Falangist fifth column in the Western Hemisphere.

Mr. Chase's facts are taken from more than 2,000 documents that he collected during the past seven years about the activities of Franco's *Hispanidad*, which not only cooperated with Nazism in all South American countries from Argentina to Mexico, but helped the Japs to overrun the Philippines. Franco's Falangist agent, José del Castano, is still his Consul General in Manila. *Hispanidad* has the full support of the Catholic hierarchy in Spain, South America and the Philippines, and priests play an active part in furthering of its aims.

ANYONE INTERESTED in little known facts of major importance will be interested in Ernest Gordon's new 312-page book *The Wrecking of the 18th Amendment*. It abounds in carefully documented facts touching on 'brewery politics' with all its ramifications into 'good society'—including the inner circles of the Catholic church.

Freedom of the press does not exist, as far as the Catholic church is concerned. Neither does it exist, as far as Prohibition is concerned—the advertising millions of the liquor industries take care of that. Those interested in the shackling of the press should read this book to find out what the press omitted and why.

No treaties on the Liquor Question can afford to ignore the Catholic church. This book does it full justice. Aside from mentioning throughout the book repeated connections between Catholics and the liquor industry, the entire sixth chapter takes up the question for a thorough airing.

Ernest Gordon, author of this and several other works, is a conscientious scholar, with a Harvard background. He is second to none as an authority on the Prohibition movement. *The Wrecking of the Eighteenth Amendment* is a book of more than 300 pages and the price is only \$1.60.

THE PRESENT ANTICHRIST, by Rev. Fred J. Peters. Price 30c.

THIS is the fifth, revised and enlarged edition of Mr. Peters' little book which many have found valuable and inspiring. It is a factual defense of the 'traditional' or 'historical' view of the Antichrist as *at present* in the world, and as against the 'futurist' view of the Antichrist-to-come.

Whether they like it or not, this question is one of prime importance for Protestants. For it cannot be denied that the whole Reformation movement was based upon the firm conviction that, as the author expresses it (p. 10): "the dynasty of the Popes during the past twelve or fourteen centuries, is the full and complete fulfillment of those prophecies that foretell the coming of the Man of Sin, the Antichrist." It was this belief, he holds, "that gave them the courage to face the Inquisition, with its dungeons, rack and flame, singing as they went." Among the great Reformation figures who risked their lives to uphold this teaching were: the Waldenses, Wycliffe, John Huss, Jerome of Prague, Luther, Calvin, Tyndale, Cranmer, Ridley, Latimer; also Sir Isaac Newton and John Bunyan. More recently, it was upheld by such great men as Gausson, Elliott, Finney, Moody, A. J. Gordon, Hudson Taylor, Spurgeon, Grattan Guinness, F. B. Meyer, Campbell Morgan, A. C. Dixon, and many others.

It was the Spanish Jesuit priest Ribera who, in 1565, invented the 'futurist' teaching about Antichrist as yet to come, which many Protestant teachers have adopted. It was this deception of the Protestants by the Jesuits, the author holds, that has been responsible for the lack of vigor in Protestantism so noticeable today.

A matter so basic to the relationship of Protestantism to Roman Catholicism is worthy of more serious consideration, and a larger treatment than this little book can give to it. But this book of Fred Peters is a good stimulus to that fuller consideration that the question deserves.

WERFEL'S 'SONG OF BERNADETTE'

COMMENTING on our brief review of *The Song of Bernadette* in our June issue, a reader writes:

"You might have given us a more interesting review if you had quoted the following paragraphs from Werfel's book about Lourdes, pages 532-3:

'Fairly aghast, Lafite squinted at the change which the old mountain town had undergone. Hotels stood in rows. But these buildings did not display the monastic simplicity, tranquility, and dignity that might have harmonized with the character of the place. No, there was exhibited a witches' sabbath of stucco facades, the miscarriages of a poisonous architectural manner which ill-concealed its grimaces behind sacred inscriptions. Looking about here one would think oneself in a cheap watering place or in the festive quarter of a maritime town rather than at Lourdes of the miracles. The regnant taste was that of a third-rate casino, the provincial vaudeville theatre and hippodrome. Lafite was horror-stricken by the endless rows of shops that sold religious articles. The sacred trash offered for sale fairly took his breath away . . . It was a Babylon of religious trade-goods. Bernadette was the chief figure. In her white capulet she knelt, adoring a syrupy Madonna, not only on chromos, lithographs, and picture books, but also embroidered on covers and shawls and plastically wrought on paper-weights and table centre-pieces. Hyacinthe de Lafite could not contain his indignation.'

"And you might have added old philosopher Hyacinthe de Lafite's further musings as he wandered about Lourdes, when he says:

'For nothing human is holier than that high beauty which is found incarnate in high art. I cannot consider a Church as partaking of holiness when it is faithless to beauty, either because it shares the taste of these cave-dwellers or is unwilling to offend it.'

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THE EDITOR'S MAILBAG

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THANKS to those who have sent us their new Post Office District numbers. It will take time and expense to alter all our addressograph plates accordingly. For the time being, your magazine should arrive safely without these new numbers. If notifying us of change of address, be sure to let us have the zone number of your new post office.

Please take note that our P. O. number is 19, which is added to our address as follows: 229 West 48th St., New York, 19, N. Y.

* * *

EYE-OPENER

"I HAVE been reading THE CONVERTED CATHOLIC MAGAZINE for several months. It is positively an eye-opener. I had long believed that the Catholic church, as directed from Rome, has ambitions toward world dominion. But how she conspires to accomplish her aspirations was a mystery to me until your magazine came into my hands.

"May the Lord bless your endeavors to snatch 'brands from the burning'."

C. A. M.—Lebanon, Pa.

* * *

"A MISSIONARY of the Africa Inland Mission who was visiting in our home recently told me that in Tanganyika, the British rounded up all German missionaries after the war with Germany started, with the exception of the German Catholic missionaries who were allowed to go about freely."

M. K. J.—Cairo, Ohio

* * *

"IF THE AMERICAN PUBLIC knew that Msgr. Tiso, Hitler's puppet 'President of Slovakia' is a Roman Catholic priest, it would perhaps come to consider and realize the relationship between the Pope and Nazism, made obvious by Tiso's position. The Associated Press and the United Press, otherwise so very strict and obsequious about using 'Father' and 'Monsignor' before names, make a point of never using either title before Tiso's name."

M. D.—Roanoke, Va.

WE REACH INDIA

FROM MUVATTUPUZZHA, Travancore, S. India. K. G. Kurian writes us in part:

"I have recently come to know of your work and magazine. May the Lord bless you in your labors.

"I was born and brought up in the Syrian Jacobite church of Malabar. In many ways they are like the Roman Catholics in doctrine and practice. As I grew up, owing to lack of Christian education and Biblical training, I had practically no religion. I began to reject Christianity and fell into the pit of Pantheism, for which India is famous. My faith in a living and personal God gave way for the notion of an impersonal Brahma . . . I thus became a pagan, though outwardly remaining a Christian. Had not the wonderful grace of God saved me, I would have been a full-fledged Hindu by now. . . ."

"There are thousands of Roman Catholics in this country who need the Gospel. India is still a heathen country; thousands upon thousands of its villages have not even once heard the Christian Gospel. Pray for us."

—K. G. Kurian

• • •

"SOME TIME AGO my parents were taking your magazines. I found it turned out to be a great help to me in a very trying time in my life. I had to make a decision concerning marriage. My parents disliked the idea of my contracting a mixed marriage with a Catholic and advised me against it. But it was your magazine that opened my eyes. Thank God and you for your wonderful magazine—and my parents for their good advice."

A. T. R.—Chicago, Ill.

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asked and can pledge \$100—or a part of \$100—we would appreciate hearing from you.

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